MONTHLY

Regd. No. L 7676

Tahrik-i-jadid

Rabwah

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Editor : Naseem Saifi

Aman 1360 March 1981

The Founder of the Ahmadiyya Jamaat.
The Jamaat was established in 1889 C.E.

حضرت بانیٔ سلسلہ عالیہ احمدیّہ

احمدیہ جماعت کی بنیاد اللہ تعالےٰ کے حکم کے تحت مارچ ۱۸۸۹ء میں رکھی گئی تھی

الحاج حمزہ سنیالو جلسہ سالانہ ۱۹۸۰ء کے موقعہ پر نائیجیریا وفد کے ممبر۔ حضور ایدہ اللہ تعالیٰ سے شرفِ ملاقات حاصل کر رہے ہیں۔

Alhaj Hamza Sanyaolu, a member of the Nigerian Delegation on the occasion of Jalsa Salana, 1980, is seen here receiving the honour of shaking hands with Hazrat Imam Jamaat Ahmadiyya.

Sierra Leone Delegation with Huzur

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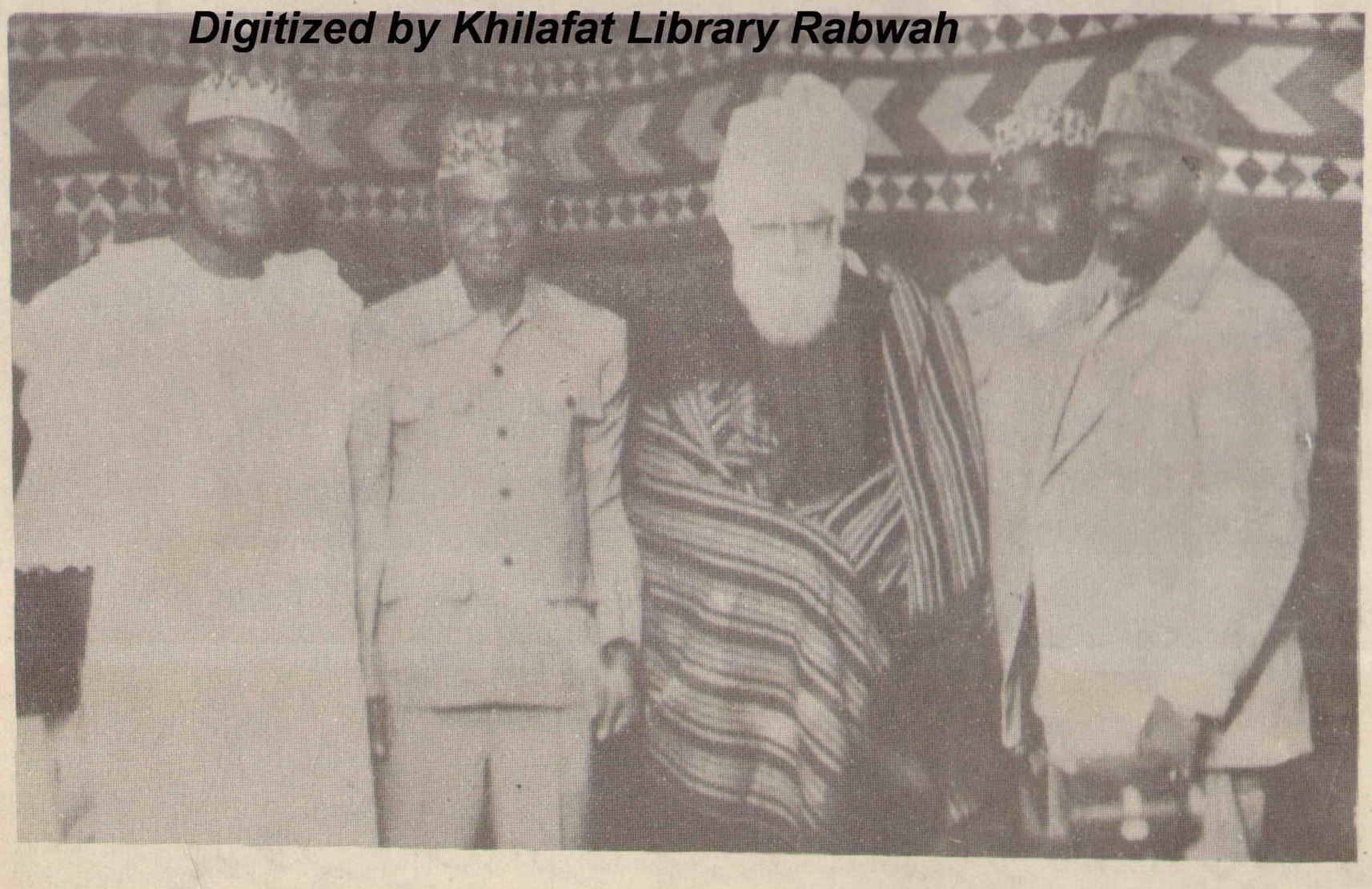

جلسہ سالانہ پر آنے والے سیرالیونی وفد کے ارکان حضور ایدہ اللہ تعالیٰ کے ساتھ۔

بسم اللہ الرحمن الرحیم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 3

March, 1981

Editor
NASEEM SAIFI

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MALFOOZAT

Means versus Power of God

Do they not know that the ultimate end of all the actions is with our God ? Move forward a little with the means and you will find that they are no more. What comes next is the Command of God which cannot be ascribed to the means. It is only God who is left there (to help) and the means lose their existence. In fact, the means can go with us only for a few steps. What comes next is the un-understandable and untouchable power of God. It is such a river that has no banks and it is such an expanse that cannot be traversed. It is nothing but injustice to say that destiny or the power of God are of no use and that it is only the means that can help.

Don't you know how God created Adam and Jesus (peace be on them) ? And how the water was rent asunder to let Moses pass in safety while Pharaoh was drowned ? Tell me which boat was there that Moses used to cross the River.

(Malfoozat Vol. VI, p. 35)

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Khutba

life is listless without prayer

Humanity, our brothers and our present generation need our prayers

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In his Friday Sermon delivered at the Masjid Aqsa on the 20th of February, Hazrat Imam Jamaat Ahmadiyya remarked that "life is altogether listless and unpleasant without supplication to God". He exhorted the members of the Jamaat to pray to God and to pray with full awareness.

Huzur gave some details of his disease and then quoted the verse of the Holy Quran which refers to the fact that it is man who attracts sickness through some of his faults but it is God who grants him recovery. That being the case, he said, it is for us to be always praying to God that He should guide and help.

He asked the members of the Jamaat to pray for him that He may be granted full health and be enabled to do his work with full satisfaction of his heart. Though at times he is advised by the Doctors to rest—and do no work at all—but it is not possible to do so. And

it at all he does so, the work is so piled up within a short time that he has to work longer and harder to clear up the "arrears".

Prayers really create pleasantness in life and it can be said that one cannot get anything whatsoever without prayers. Huzur said, 'Mankind is standing at the verge of destruction. It cannot be saved without prayers It is you who have to pray for everybody. It is you who have to pray for yourself. It is you who have to pray for your present as well as coming generations."

The Holy Prophet being Mercy for the worlds (all the worlds) it is for us, Huzur said, to leave nobody out of our prayers.

At the end of his Sermon, Huzur asked the Jamaat to pray to God to fulfil His promises for this Age during our own life time; "You should pray to God that our weaknesses may not become a cause for the delay of the fulfilment of the promises"

Examination Results

Did you sit for an examination ?
Has the result come out ?

Have you informed Hazrat Imam Jamaat Ahmadiyya of your result ?

Whatever the result, you have to inform him. That will help you and that will help the Community.

THOUGHTS UN-SAID

I do not speak
And yet You hear
The thoughts that lie
In the quietude of my heart and soul
So frightened that they do not wish
To play their role
By coming on my lips
As if someone grips
And ties them down
With a rebuke and a frown
My wish is vain
That none should restrain
And Let my views be free
To flee
From the depth of my heart
Which is like the lowest part
Of the deepest seas
Where life is bound to freeze
Why should it be so
Where have they to go
What has the world to do
With the word or a view
That comes from a man like me
Whose 'be' or 'not to be'
Is a matter of distaste
And nobody is in haste
To hear what I have to say
Or the tune I wish to play
My heart is well contented
That my views are not prevented
From coming to You unsaid
And they are rightly led
To their well-deserved place
My Lord ! that is Your grace.

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—Naseem Saifi

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Muslih Mauood Day Meeting

Masjid Mubarak was the venue for the Public Meeting held on the 21st of February to observe the Muslih Mauood Day. The Meeting was presided over by Maulvi Abdul Malik Khan who told the audience that Hazrat Muslih Mauood had commented upon the Holy Quran so beautifully that some of the points that he had brought out were never thought of by anyone before him.

The meeting was held under the auspices of the Local Anjuman and the arrangements were made by the General President of Rabwah, Maulvi Hakim Khurshid Ahmad.

In his opening speech, Maulvi Abdul Malik Khan described the situation in which the prophecy concerning Muslih Mauood was made by the Founder of the Ahmadiyya Jamaat. He also told the audience what the total sum of the prophecy was and in whom was it fulfilled.

He was followed by Maulvi Sheikh N. A. Munir who dealt with understanding of the Muslih Mauood about the Holy Quran, and cited the views of some of the scholars who are not members of the Jamaat.

Next came Maulvi Ismail Diyal Garhi whose topic was the life history of the Muslih Mauood. Maulvi Ismail cited some incidents to show how Hazrat Muslih Mauood could handle even the opponents with care that would produce results conducive to peace and harmony. He was very intelligent and had great depth in his ideas. A man of steadfastness and perseverance, he would always say that the difficult time—and unwieldy situations—gave him a lot of courage to weather the storm.

He further said that in the person of the Muslih Mauood were manifested the reflection of the Attributes of God, grand qualities of his Master Prophet and the great Saints of the Muslim world.

In his closing remarks the chairman explained some aspects of the prophecy, especially the timing and the circumstances of its fulfilment. He also cited references from the writings of the Founder of the Jamaat to show that none but Hazrat Mirza Bashirud Din Mahmud Ahmad could be the Muslih Mauood. He further remarked that he could enumerate 52 points of the prophecy and all of them point to one and the same person and that person is the second Successor of the Founder of the Ahmadiyya Jamaat.

The meeting was brought to a close with a silent prayer led by the Chairman.

Award of Medals

It has been announced by the Nazir Ta'lim that Hazrat Imam Jamaat Ahmadiyya will award medals to the deserving students on the occasion of Majlis Shoora which is seheduled to be held on 3, 4 and 5 April, 81.

(*Continued on page 10*)

THE HOLY PROPHET MOHAMMAD

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SALLALLAHO ALAIHI WA SALLAM

The Holy Quran says :

Say, 'If you love Allah' follow me : then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' (3 : 32)

Say, 'Obey Allah and the Messenger,' but if they turn away, then remember that Allah loves not the disbelievers. (3 : 33)

And Mohammad is only a Messenger verily all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (3 : 145)

And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hardhearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration ; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (3 : 160)

Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom ; and, before that, they were surely in manifest error. (3 : 165)

O ye who believe ! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. (4 : 60)

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous, And excellent companions are these. (4 : 70)

Whoso obeys the Messenger obeys Allah indeed ; and whoso turns away, then We have not sent thee as a keeper over them (4 : 81)

O Messenger ! let not those grieve thee who hastily fall into disbelief—those who say with their mouths, 'We believe,' but their hearts believe not. And among the Jews too are those who would fondly listen to any lie—who listen for conveying it to another people who have not come to thee. They pervert words after their being put in their right places, and say, 'If you are given this. then beware ; And as for him whom Allah desires to try, thou shalt not avail him aught against Allah. These are they whose hearts Allah has not been pleased to purify ; they shall have disgrace in this world, and in the Hereafter they shall have severe punishment. (5 : 42)

They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee for judgement, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely Allah loves those who are just. (5 : 43)

And how will they make thee their judge when they have with them the Torah, wherein is Allah's judgment? Yet, inspite of that they turn their backs; and certainly they will not believe. (5 : 44)

And those who take Allah and Messenger and the believers for friends should rest assured that it is the party of Allah that must triumph. (5 : 57)

O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people. (5 : 68)

On the Messenger lies only the conveying of the Message. And Allah knows what you reveal and what you hide. (5 : 100)

"Those who follow the Messenger, the immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper. (7 : 158)

Say, 'O mankind truly I am a Messenger to you all from Allah to whom belongs the kingdom of the heavens and the earth. There is no God but He He gives life, and He causes death So believe in Allah and His Messenger the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided.' (7 : 159)

So you killed them not but it was Allah Who killed them And thou threwest not when thou didst throw, but it was Allah Who threw, that He might overthrow the disbelievers and that He might confer on the believers a great favour from Himself. Allah is All-Hearing, All-Knowing. (8 : 18)

O ye who believe! obey Allah and His Messenger, and do not turn away from him while you hear him speak. (8 : 21)

But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness (3 : 84)

And obey Allah and His Messenger and dispute not with one another lest you falter and your power depart from you. And be steadfast; surely, Allah is with the steadfast. (8 : 47)

And if they intend to deceive thee, then surely Allah is sufficient for thee, He it is Who has strengthened thee with His help and with believers; (8 : 63)

It does not behove a Prophet that he should have captives until he engages in regular fighting in the

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land. You desire the goods of the world, while Allah desires for you the Hereafter. And Allah is Mighty Wise. (8 : 68)

How can there be a treaty of these idolaters with Allah and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allah loves those who are righteous, (9 : 7)

O Prophet, srtive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is. (9 : 73)

Ask thou forgiveness for them, or ask thou not forgiveness for them ; even if thou ask forgiveness for them seventy times, Allah will never forgive them. That is because they disbelieved in Allah and His Messenger. And Allah guides not the perfidious people. (9 : 80)

Those who were left behind rejoiced in their sitting at home behind the back of the Messenger of Allah, and were averse to striving with their property and their persons in the cause of Allah. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand! (9 : 81)

And their possession and their children should not excite thy wonder ; Allah only intends to punish them therewith in this world and that their souls may depart while they are disbelievers (9 : 85)

They will swear to you that you may be pleased with them, Allah will not be pleased with the rebellious people (9 : 96)

Say, 'I have no power for myself over any harm or benefit, save that which Allah wills. For every disbelieving people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it'. (10 : 50)

And We have, indeed, given thee the seven oft-repeated verses, and Great Quran. (15 : 88)

Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them ; and lower thy wing of mercy for the believers. 15 : 89)

And say. 'I am, indeed, a plain Warner.' (15 : 90)

And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe. (16 : 65)

But if they turn away, then thou art responsible only for the plain delivery of the Message. 16 : 83)

And indeed they are near to unsettling thee from the land that they might expel thee therefrom ; but in that case they themselves would have not stayed after thee save a little. (17 : 77)

This has been Our way with Our Messengers whom We sent before thee ; and thou wilt not find any change in Our way. (17 : 78)

So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. (18 : 7)

And We sent none as Messengers

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before thee but men to whom We sent revelations. So ask the people of the Reminder, If you know not. (21 : 8)

And We did not give them bodies that ate no food, nor were they to live for ever. (21 : 9)

And We sent no Messenger before thee but We revealed to him, saying, There is no God but I, so worship Me alone. (21 : 26)

And We have sent thee not but as a Mercy for all peoples. (21 : 108)

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not ; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do.' (24 : 54)

Say, Obey Allah, and obey the Messenger,' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the Message. (24 : 55)

And they say, 'What is the matter with this Messenger that he eats food, and walks in the street ? Why has not an angel been sent down to him that he might be a warner with him ? (25 : 8)

And the Messenger will say, 'O my Lord my People indeed treated this Quran as a discarded thing, ! (25 : 31)

So obey not the disbelievers and fight against them by means of it (the Quran) a great fight. (25 : 53)

Verily thou hast been given the Quran from the presence of One Wise, All-Knowing. (27 : 7)

So put thy trust in Allah ; surely, thou standest on manifest truth (27 : 80)

Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating (27 : 81)

And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit. (27 : 82)

Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. 33 : 22)

And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33 : 37)

Mohammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets ; and Allah has full knowledge of all things. (33 : 41)

O Prophet, truly We have sent thee as a Witness, and a Bearer of glad tidings, and a warner. (33 : 46)

And as a Summoner unto Allah by His command, and as a Lamp that gives bright light. (33 : 47)

Allah and His angels send blessings on the Prophet, O ye who believe ! you also should invoke bless-

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ings on him and salute him with the salutation of peace. (33 : 57)

And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not. 34 : 29)

Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner, and there is no people to whom a warner has not been sent. 35 : 25)

Say, 'I am only a man like you. It is revealed to me that your God is One God ; so go ye straight to Him without deviating and ask forgiveness of Him.' And woe to the idolaters. (41 : 7)

Say 'If there had been a son to the Gracious God, I would have been the first of worshippers.' (43 : 82)

Mohammad is the Messenger of Allah, And those who are with him are hard against the disbelievers, tender among themselves, Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark upon their faces, being the traces of prostrations This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised unto those of them who believe and do good works, forgiveness and a great reward. (48 : 30)

O ye who believe ! raise not your voices above the voice of the Prophet, and speak not aloud to him as you speak aloud to one another, lest your works become vain while you perceive not. (49 : 3)

They think they have done thee a favour by their embracing Islam. Say, 'Deem not your embracing Islam a favour unto me On the contrary, Allah has bestowed a favour upon you in that He has guided you to the true Faith, if you are truthful.' (49 : 18)

It is equal to them whether thou ask forgiveness for them or ask not forgiveness for them, Allah will never forgive them. Surely Allah guides not the rebellious people. (63 : 7)

They it is who say, 'Spend not on those who are with the Messenger of Allah that they may disperse and leave him,' while to Allah belong the treasures of the heavens and the earth ; but the hypocrites understand not. (63 : 8)

They say, 'If we return to Medina, the one most honourable will surely drive out therefrom the one most mean ;' while true honour belongs to Allah and to His Messenger and the believers ; but the hypocrites know not. (63 : 9)

O Prophet, strive hard against the disbelievers and the hypocrites ; and be strict against them. Their home is Hell, and an evil destination it is'. (66 : 10)

And thou dost surely possess high moral excellences. (68 : 5)

And if he had forged and attributed any sayings to Us,

We would surely have seized him by the right hand,

And then surely We would have severed his life-artery,

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And not one of you could have held Us off from him. (69 : 45—48)

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Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. (73 : 16)

Move not thy tongue with this revelation that thou mayest hasten to preserve it.

Surely upon Us rests its collection and its recital.

So when We recite it, then follow thou its recital.

Then upon Us rests the expounding thereof. (73 : 17—20)

(*Continued from page 4*)

He also says that awards have already been made for the results declared by the Board and the Universities during 13th of June 1980 and 27th of December 1980. These awards were made on the occasions of the Ijtima of Khuddamul Ahmadiyya and Lajna Imaullah and on the occasion of the Jalsa Salana. The Nazir Ta'lim has asked the students to send their results together with a testifying certificate from the authorities of the Board or the University concerned. These certificates must mention the fact as to how many marks have been obtained out of how many and that the student has obtained first, second or third position.

LETTER FROM

ALHAJ M. KAMANDA-BONGAY

(To NASEEM SAIFI)

I have received your letter dated 18th September 1980 and I thank you sincerely for everything.

Indeed so it was that I found myself among thousands of Brethren to welcome our dear Holy Imam-in Nigeria and Ghana.

The trip exposed me in particular to such an environment and experience which is not only worthy of emulation but to be shared by all and sundry in the Ahmadiyya world. The Ibadan function, the Ilaro gathering the Kumasi Congregation, the meeting with the Nanas at Asokore, and the great Saltpond JUMA are those among the many events which by Allah's grace has brought a new life in me, and awareness that the Victory of Islam through Ahmadiyyat is near.

Once again I thank you very much for being in touch with me always and for your prayers and good wishes I appreciate and enjoy at all times.

Accept my apology for the lapse in writing ; this I promise to amend Greetings from your many friends whom I often meet and of course the Jamaat, May Allah bless you abundantly.

From the Newspapers

DAILY MAIL, Sierra Leone
May 2, 1978

Ahmadivya School Le50,000 Project Fund Launched

Shortly after launching the Ahmadiyya school Mosque Self-Help, fund, the Principal of the school, Mr. A B Kamara yesterday received a cheque of Le 1,000 and books valued over Le 800.

The first donation came from the Amir of the Ahmadiyya Mission in Sierra Leone, Naseem Saifi who donated a cheque for Le 1,000.

Books worth about Le 800 on various subjects were also presented to the Principal by the Manager of the Ahmadiyya Bookshop, Back Street, Mr. Foday Bangura.

Apart from the books Mr. Bangura also made a cash donation of Le 50.

Earlier in launching the project which involves the erection of a school mosque, Library and the completion of a three storey building which will house a proposed sixth form, Home Economics class, Printing Press and Principal quarters, Mr. A. B. Kamara disclosed that the whole project will cost about Le 50,000.

Mr. Kamara explained that the school has been operating on self-help projects with teachers, pupils and parents giving their full co-operation.

Now, he went on, things are going to take a different turn as the school is expanding

He said that the school being an Islamic Institution, should be provided with a school Mosque so that the pupils can practise their religious beliefs.

The Principal also remarked that in the provision of an ideal library, and mosque, the public must be involved so that they too can share the blessing of God by helping to construct a house of worship,

Mr A B. Kamara said that it was with this consideration, in mind that he decided to launch the appeal to the public for assistance.

He appealed to all, to come forward and contribute generously in cash or building materials and books for the library.

Donations, he said, can be sent to the Ahmadiyya Secondary School Mosque Account, Standard Bank, Wallace-Johnson Street, Freetown.

Already work on the three-storey building which has a length of 77 feet four inches and is 43 feet wide, has progressed to the second floor.

THE GUARDIAN, U. K.
August 15, 1980

Words on the end of the world

Christian and Muslim leaders seeking a basis for further talks could usefully have spent some time in a London hotel yesterday in the company of Mirza Nasir Ahmad.

He was talking about the Ah-

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madiyya sect which he leads. In the tradition of Mormons and Jehovah's Witnesses who send shivers down more orthodox ecclesiastical spines with claims of final revelations and forecasts of the Apocalypse he spoke of his movement's supremacy and of the end of the world.

We are not only piling up sophisticated weapons of destruction but problems. We are not able to solve, and the number of such problems is increasing, he said, "I fore-see a time when you see the problems but cannot see the solutions to them, and that is Islam's time."

The sect was founded 92 years ago and has never been far from controversy. Much of this surrounds its claim to exclusivity.

But the Ahmadiyya movement goes further than this, claiming its special relationship to the faith is guaranteed until the end of the world in between 1,000 and 1,100 years' time. It has been foretold, the sect claims, that the chosen sect in the present, 14th century "will remain the seventy-third until Doomsday."

As the chosen sect, the 10 million Ahmadiyya members claim direct contact with Allah. "Even the small children hear the voice of Allah."

The movement claims to have suffered persecution from both Christians and Muslims.

This is now said to be declining in certain countries and in Britain, where the movement claims 10,000 followers, six more centres are being developed from the mosque and headquarters in Southfields, London.

Among the sect's fundamental beliefs are that man is created to develop a personal relationship with his creator and to maximise his potential. This is endorsed not only through the spiritual discipline which takes worshippers to their prayers five times a day but through concern for health and social welfare, expressed through the sect's educational and health programmes.

The sect's policy of universal co-operation enables it to be philosophical about inter-national tensions involving the Muslim faith,

During his present European, African, and American, tour, the 71-year-old Oxford-educated leader will encourage faith and good-will among what he claims is a growing number of followers. He said : "My motto is : 'Love for all, hatred for none.' We don't hate even our enemies."

THE JAPAN TIMES, Dec., 15, 1980

Offering Seats on Train

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To the Editor :

Thanks for the interesting letter you published Dec 2 about giving up one's seat for the elderly. I particularly enjoyed it because I myself have had similar types of experiences many a time while travelling in Tokyo.

In my country, Pakistan, elderly people, especially the ladies, are always offered and provided seats while travelling in trains or buses. The ovrer-whelming majority of Pakistanis are Muslims and, as a part of their religious training, they are taught to be kind and considerate toward the elderly.

When I came to Japan, I started offering my seat to elderly people, even to middleaged persons, who generally accepted my offer and I always felt very happy about that.

In the beginning, when offering my seat to an elderly person. I used to say, "Please be seated ; I offer

my seat because my religion (Islam) teaches me to do so." The graceful faces of the Japanese people used to glow with affectionate smiles when they accepted my offer and this made me happy. I never found the act of offering my seat difficult at all. But the most difficult thing to face was the faces of those very kind and considerate Japanese people who, off and on, looked toward me, bowed down each time and murmured a few words of thanks. And they never forgot to repeat their thanks before alighting. Their repeated expression of thanks always embarrassed me.

Not always, but on occasions, my offer of a seat was turned down. This rejection greatly disappointed me and I was always at a loss to know its cause. Soon I realized that some middle aged people, especially those bordering on old age, regard such an act as a challenge to their appearance or vigour.

In order to avoid embarrassment, both for others and for myself I subsequently modified my method. Now, whenever I come across an elderly or physically handicapped person, I silently get up from my seat in a way to invite his or her attention to the vacant seat and instead of standing up right there-move to some other place faraway from the thankful eyes of that person. I have found this method mutually convenient and pleasant.

Ataul Mujeeb Rashed, Tokyo.

Read Regularly

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Tahrik-i-Jadid

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ASAHI EVENING NEWS
Tuesday, November, 25, 1980

Awakening in the Muslim world

To the Editor ;

It might be news to many of your readers that since Nov. 9, 1980, Islam has entered into the 15th century of its Hijra calender, which starts from the day when the Holy Prophet of Islam migrated from Mecca to Medina.

The significance of the 14th century, which has just finished, lies in the fact that the Holy Prophet of Islam had prophesied the appearance of an Imam in this century, who is to revive Islam, establish a firm foundation for unity among Muslims and to bring about a worldwide spiritual revolution culminating in the final triumph of Islam. The Holy Prophet mentioed specific signs which were to appear simultaneously with the advent of this Imam.

Muslims in general hold the belief that that Imam is going to make his appearance any time from now and they are anxiously waiting for his advent so that the great prophecy of the Holy Prophet may be fulfilled. There is, however, one religious group among the Muslims, namely the Ahmadiyya Movement, which believes that the advent of that Imam has already taken place in the person of Hazrat Mirza Ghulam Ahmad (1835-1908) who claimed this spiritual office at the beginning of the 14th century of the Hijra calendar and founded tbe Movement in India in 1889.

The 14th century of the Islamic Era (roughly the period from 1877 to 1980) has indeed seen a visible change in the overall situation of the Muslim world. In the early days of

this century dark clouds of gloom and despair overshadowed the world of Islam. And now when we enter into the 15th century, there is a universal wave of Islamic resurgence and spiritual awakening. Islam is certainly gaining ground far and near, I am not speaking of the political changes and developments in various countries in the name of Islam. But I refer to the increasing number of those newly converted Muslims in different parts of the globe whose hearts are being won by the glaring beauties of Islam.

A worldwide spiritual Islamic revolution is in the making and although the impact of this revolution is not so distinctly felt by many today, it is bound to gain momentum with the lapse of time and the Word of God will come true at its appointed time. *Ataul Mujeeb Rashed, Tokyo,*

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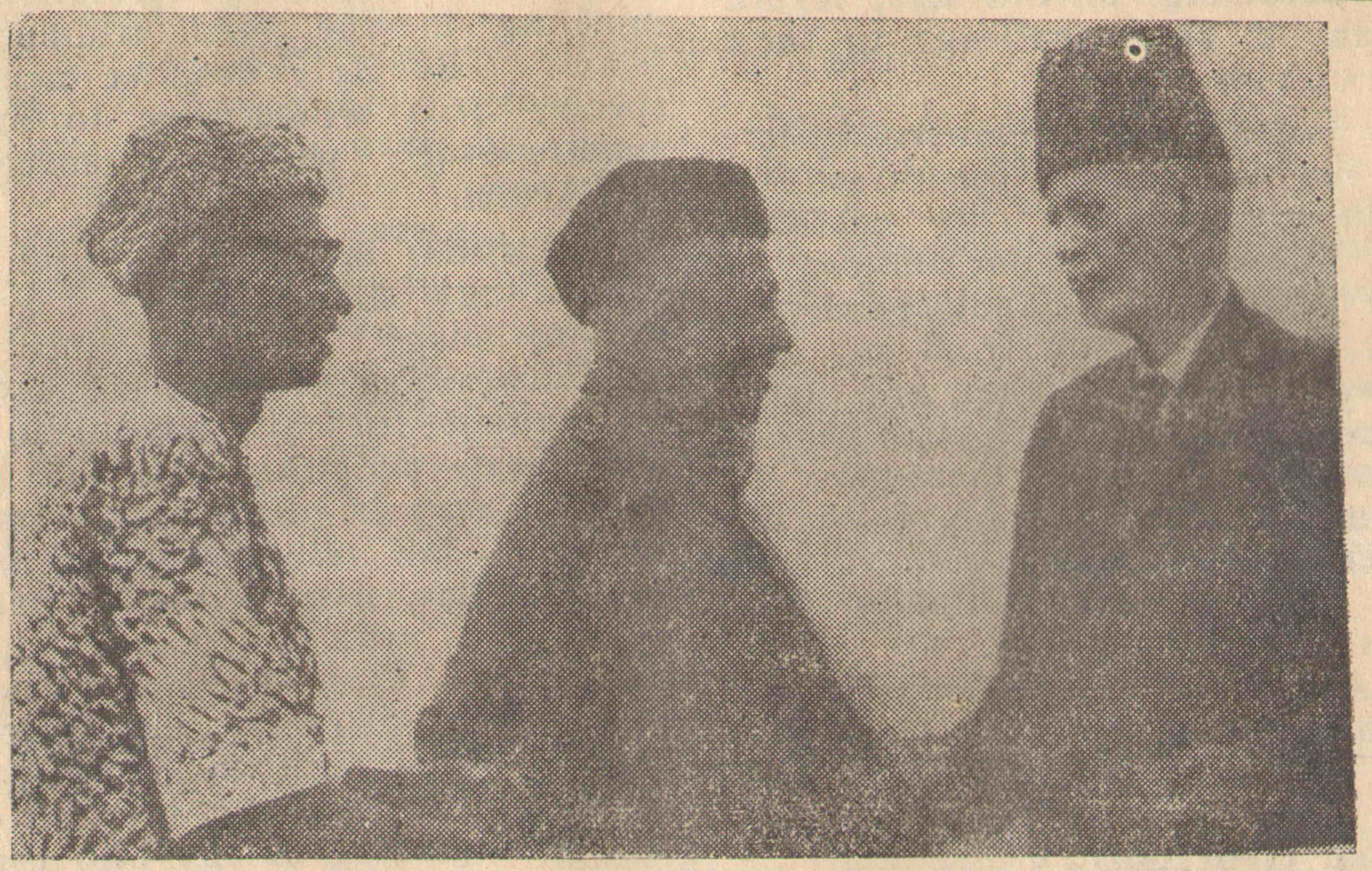
OBITUARY

We regret to announce the sad demise of Mr. Bashir Ahmad of Sri-Lanka. Inna lillahi wa inna ilaihi rajioon. He belonged to an old Ahmadiyya family of Negombo, Sri-Lanka and also spent a few years at Qadian for his religious studies. It was at the time of the partition of the sub continent that he had to leave for his homeland-

His stay at Qadian had brought about a great change in him and everybody who met him could easily realise that he was meeting somebody with great flavour of spirituality.

The Staff of the Tahrik-i-Jadid offer their heartfelt condolence to the bereaved family. May the deceased rest in peace and may God grant him high ranks in the paradise.



This picture was taken during Ch Mohammad Zafrulla Khan's visit to Sierra Leone. The Late Paramount Chief N. K. Gamanga is seen welcoming him. Behind the Chief is Alhaj M. K. Bongay.

حضرت چوھدری محمد ظفراللہ خانصاحب سیرالیون کے دورے میں پیراماؤنٹ چیف
گمانگا صاحب اور الحاج بونگا صاحب کے ھمراہ

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FAZLE UMAR FOUNDATION

An Important Announcement
For the year 1360 H.S./1981 A.D.

Annual Prizes of Rupees Twelve Thousand & FiveHundred for Literary Works

At the Annual Gathering of 1949, Hazrat Musleh-Maud (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme. The Fazle Umar Foundation has fixed five prizes of Rs 2500/- each. These prizes are awarded for works which fall under any one of the following categories of topics :

First Prize :

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

Second Prize :

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize :

History of Religion : history of former prophets ; history of Islam ; history of propagation of Islam in any country, history of the Ahmadiyya Movement ; Life story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

Fourth Prize :

Islamic Economics, e.g. Banking and interest ; System of Insurance ; Labour and related questions ; Organisation of Trading Companies ; Industry ; International Commerce (N. B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

Fifth Prize :

Any literary topic not included in the above mentioned categories of titles.

RULES AND CONDITIONS

1. These Prizes will be awarded annually. For the purpose a year will be reckoned as from 1st January to 31 December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundationon or before 1st November in any year. Exception to this condition may be allowed under special circumstances.
3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less than 20.000 words.

(*a*) Two bound copies of the draft shall be submitted ;a third copy should be retained by the author

for his personal reference. While submitting his article, the entrant should state clearly the category of Prize (First, Second, etc.) under which the entry falls.

(*b*) The author should submit an outline of his thesis be fore undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modification and improvements if necessary.

(*c*) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication.

(*d*) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.

5. Old Books shall not be eligible for consideration.

6. To qualify for a prize, special Standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law.

(*a*) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before this is published.

(*b*) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any, division no award of prizes will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

9. (*a*) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(*b*) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary,

Fazle-Umar Foundation, Rabwah.

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SO SAID

The Founder of the Ahmadiyya Movement

Patience—not revenge

You should be patient. This is the time to show patience. He who shows patience, gets the increase from God.

Revenge is like alcohol. When somebody starts taking it just a little, he finds that later on, he continues adding to it, so much so that a time comes when he cannot get rid of it and goes beyond the bounds. This is how when a man starts taking revenge, he reaches a stage where he becomes cruel and unjust.

(Malfoozat Vol. VI, p-32)

The poor are blessed

The poor have received a great portion of religion; the rich are deprived of a number of things. First, they (the rich) get themselves involved in disobedience, evil deeds and injustice and as compared with all this the poor have fear of God and humility. That is why the poor should not be considered as the unfortunate people, rather they are blessed and receive a great portion of the grace of God. You should remember that there are two kinds of duties: Duty towards God and duty towards the fellow-beings.

The rich people find it difficult to do their duty towards God. Pride and Self-exaltation deprive them, for example, they do not like that a poor man should stand next to them while praying congregational prayers; they can't get them seated next to them. This is how they are deprived of doing their duty towards God. The Mosques are really the houses of the poor; the rich people take it as below their dignity to go to the Mosques. Likewise there are some duties towards their fellow beings which they cannot perform. A poor man is ever prepared to do every thing. He can press the feet, he can fetch water, he can wash the clothes. He can remove the dirt if he has to do that. As for the rich people, they take this kind of things below their dignity, and thus they are deprived of them.

In short riches deprive a man of many good deeds. That is why there is a Hadees of the Holy Prophet to the effect that the poor people will enter the Paradise five hundred years earlier than others.

(Malfoozat Vol. VI, p-52)

Look beyond this World

The person whose heart is dead has this world as the pivot of his pleasure. But so far as a believer is concerned he loves God more than everything else. He who does not understand what faith is—and what God is, cannot go beyond this world (in his thinking). So long as this world is with them (that is, they are prosperous) they are on good terms with everybody—their treatment of their wife is also good — but when they lose this world (they fall into strai-

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tened circumstances), they are annoyed with every body; their face becomes swollen; they quarrel with everyone; they are full of complaints. So much so that they are annoyed with God, too. That being the case, how can God be pleased with them? He also gets annoyed with them.

A true believer has a great glad tiding:

يا ايها النفس المطمئنة ارجعى
الى ربك راضية مرضيه

O you whose soul has been comforted by God, come to your God with great pleasure.

A non-believer can in no case share this pleasure of the believer.

Raziatan means that he has no wishes and ambitions of his own, for, if he leaves this world with unfulfilled ambitions, then it cannot be said that it was a pleasure for him to go. All his wishes and his ambitions lie in God. In fact the greatest justification of this verse is found in the person of the Holy Prophet, sallallaho alaihi wa sallam. He was given the good news:

اذا جاء نصر الله و الفتح

and

اليوم اكملت لكم دينكم

It can be said that a believer's soul does not depart from his body without his will (consent).

(Malfoozat Vol VI p-64)

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Perfect Manifestation

The Holy Prophet, sallallaho alaihi wa sallam, was a perfect manifestation of the four attributes of God that are mentioned in the Suratul Fatiha. The first attribute, is Rabbul Aalamin. The Holy Prophet was a manifestation of this attribute, for, God Himself says:

و ما ارسلناك الا رحمة للعالمين

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"Rabbul Aalamin" demands the general sustenace; the grace and the blessings of the Holy Prophet and his message of guidance is for the whole world.

The second attribute is 'Rahman'. The Holy Prophet, sallallaho alaihi wa sallam, was a perfect manifestation of this attribute, as well For, there is nothing that can be said to be the compensation or substitute of his grace and blessings.

ما اسئلكم عليه من اجر

(I do not ask for any compensation or reward for what I do to you).

He is also a manifestation of the attribute of "Rahimiyyat". The troubles that he and his companions took for the sake of Islam did not go waste; they were adequately rewarded. The Holy Quran uses the word "Rahim for the Holy Prophet, sallallaho alaihi wa sallam. He was also manifestation of:

مالك يوم الدين

The Master of the Day of Judgment.

This attribute was manifested on the occasion of the conquest of Mecca. The perfect manifestation of these four attributes of God—and these attributes are the mother of all the attributes—did not take place in the person of any other prophet.

(Malfoozat Vol. VI, p-71)

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Living Long

It is reported in the Books of Hadees that the people will live longer in the days of the Promised Messiah. It does not mean that the door of death will be closed (i.e. the people will not die) and nobody will die. Actually, it seems to mean that the lives will be prolonged for the people who will be his dear and sincere Companions and will make sacrifices (wealth and lives) and busy themselves in the service of religion, for, they will be useful people and God has promised in the Holy Quran :

و اما ما ينفع النـاس فيمكث فى الارض

But as to that which benefits men, it stays on the earth.

This is quite in conformity with the law of nature that the lives of such people will be prolonged. That this period (the period of the Promised Messiah) has been extended, is also the manifestation of the Mercy of God and it has a hidden expediance attached to it.

Malfoozat Vol VI, p-76)

Faith and Actions

The likeness of the Faith and Actions has been mentioned in the Holy Quran as that of the trees. The Faith is the tree and the actions are a means of this tree being watered with the canals. Unless the tree of Faith is watered with the Actions, sweet fruits cannot be had therefrom.

The person who leads a heavenly life always gets great pleasure by remembering Him much, but he whose life is hellish he is always taking *zaqqum* (the food of the inmates of the Hell). His life is a bitter life. That is what is called

معيشة ضنكا

and it will be given to him on the day of Resurrection in the form of *zaqqum*. Both the conditions have their respective links.

(Malfoozat Vol. VI, p-79)

Sincere Repentance

It is a fact that if a person repents sincerely and devotes his life to the cause of God and does good to the people, his life is prolonged. He should be spreading Islam and he should have the ambition that the Oneness of God may be established widely. In order to do all this it is not necessary that he should be a religious scholar or that he should have abundance of knowledge; what is required is that he should be telling the people to do good and to avoid evil. This is the basis of being useful to the people and it is this usefulness to the people that goes to prolong the life.

(Malfoozat Vol. VI, p-90)

What's living long ?

Another question arises here and that is that some pious people and chosen ones die early and in their case the principle that the life of the useful people is prolonged does not stand the test. The fact is that the principle remains true and to think otherwise is just a sort of deception. Of course it shows another dimension of the longevity of life. And that is that the ultimate aim of the longevity of life is success. When somebody has achieved success, what does it matter in his case whether he lives long or not. When he has

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no regrets and his wishes and ambitions have been fulfilled, he has achieved the aim of the longevity of life. He who says that su h a person has died young, is very much mistaken.

There were some among the companions of the Holy Prophet, sallallaho alaihi wa sallam, who lived only for twenty or twenty-two years but since they had no regrets at the time of their passing away from this world, rather, they were very successful, it can be rightly said that they had achieved the aim of their life.

(Malfoozat Vol. VI, p-92)

Trials and Tribulations

When God establishes a heavenly Dispensation, He makes the tribulations a part and parcel of them. Whoever joins this Dispensation, has to pass through trials so that God makes a distinction between the true and steadfast people (and those who are not true and steadfast) and higher ranks are granted to those who show patience. Trials are very imperative. God says

احسب الناس ان يتركوا ان يقولوا
آمنا وهم لا يفتنون

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Do the people think that they will be let off simply because they say that they have believed and they will not have to pass through trials? this can never be. What God wills is that he should separate the traitors and the unripe.

Thus it is very essential that one should pass through trials, after having believed, and in fact, the faith cannot be enjoyed without it (it is tasteless). Look at the Companions of the Holy Prophet, sallallaho alaihi wa sallam. How great were the hardships that they had to confront and how severe the troubles they had to face. It was their patience which brought them high ranks and great reward from God.

Man is always in haste. A little of trouble, and he is despaired, with the consequence that neither the world is left with him nor the religion —he loses both. But those who show patience, find that God is with them and He rewards them abundantly and gives them honour.

One should never be despaired in the times of trials. The trials carry a man nearer to his God the Almighty and strengthen his loyaltv. But God throws away the traitor and the unripe.

(Malfoozat Vol. VI, p-99)

Be faithful to God

A true Believer is he who is faithful to God. When one has believed then why to fear the threats of others. You make a pledge to give preference to religion over the worldly affairs. When a person leaves his hometown, his friends and all comforts for the sake of God then God provides him with everything. He should, therefore remain steadfast as behoves the truthful, for, God is on his side and grants him high ranks.

In this Age God is preparing a community of the Truthful. He who is not truthful is bound to get away from this Dispensation, it may be early or a little late. But the Truthful will never be wasted by God.

(Malfoozat Vol VI, p-101)

The Word of God

There is nothing that can help a man recognise God except His Word—revelation. Mere observation of the Creation cannot carry a man to the stage of God-realisation; it only proves the necessity of there being a God, and there is a great difference between the need having been proved and the existense of the thing itself. That is why the wise men of the past who just kept guessing and observing the creation, made a lot of mistakes and they did not reach the stage of certainty of He being there. It is only the Word of God that grants certainty. The word of God is in a way being face to face with Him. He has the power to give any capacity to anything that He likes. He has given capacity of seeing face to face, to his revelation. The prophets sacrificed their lives because of the revelation from God. Can a worldly lover do that? Because of the revelation no prophet whoever entered this field, showed his back to turn away, nor anyone of them has proved faithless.

(Malfoozat Vol. VI, p-130)

Ladder for Progress

In short, morals are the ladder for all progress. According to my understanding it is this aspect of the rights of the human beings which supports and strengthens the aspect of the rights of God. He who deals with the people with good morals is the one whose faith is never wasted by God. When man does something for the pleasure of God and helps his weak brother, this sincerity of his strengthens his faith.

But it should be remembered that if good dealings are a mere insincere show of good morals, these morals can never be said to be for God and since they are devoid of sincerity they are altogether useless. There are many people who put up Rest Houses so that they can gain fame through this act of theirs. If a man does something for God, however little the thing may be, God does not let it go waste and certainly grants its reward.

(Malfoozat Vol. VII p-281)

Sympathy for all

You should remember that in my view sympathy has a very wide range. Nobody—any nation or any individual—should be kept outside this range. I do not say like the ignorant people of these days that sympathy should be shown only to the Muslims. No. What I say is that you should show sympathy towards all the creatures of God, whether tney are Hindus, or Muslims or some other people. I do not like talks of the people who want the sympathy to be shown only to their own kind.

(Malfoozat Vol. VII p-282)

Remembrance of God

It is quite clear from the Holy Quran that the remembrance of God gives consolation to the heart. It says:

الا بذکر اللہ تطمئن القلوب

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One should continue remembering God, as far as it is in his power to do so; it is through this act of his that he will be comforted. Of course patience and constancy is a pre-requisite for it. If he

gets tired, he will not be able to gain consolation.

Look at the farmer ; how hard is his work and with how great patience and courage he throws his foodgrain. Those who look at it with an undiscerning eye say that he has wasted his seed But a time comes when he (the farmer) gathers a big heap produced by those seeds. He trusts in God and shows patience just as a Believer shows patience and steadfastness after creating a relationship, and then God, out of grace, shows mercy and grants him vigour and zeal, which he really wanted to have.

It is a big mi take that without any effort and struggle they like to have vigour and zeal and God-realisation and consolation whereas even in the worldly—and very low—affairs hard work and patience are needed ; how can a man attain to God in a jiffy and by just blowing—one should never be tired of hard-ships and difficulties. Difficultiesare are a must in this matter. Look at the hardships that the Holy Prophet, sallallaho alaihi wa sallam had to pass through. It was a long series. He was troubled by his opponents for 13 years. While he was undergoing hardships placed in his way bv the Meccans, he went to Taif but there also he had to leave while being stoned. Do you think that it can be possible for someone else to acquire God-realisation without this kind of troubles and hardships.

(Malfoozat Vol VII p-311)

Prayer and supplication

Once I thought over the difference between Prayer (Salat) and supplications, The Hadees says ;

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الصلوة هي الدعاء ۔ الصلوة مخ العباده

i.e. Prayer (Salat) itself is supplication. Prayer is the pith of Worship. When a person prays (supplicates) for worldly affairs it can't be called *salat* but when he is seeking after union with God and he keeps His pleasure in view and stands before God with humility and concentration and asks for His pleasure, then it can be said that he is performing Salat. The true nature of the prayer is that it should strengthen the relationship of man with God. It is the very prayer that becomes a cause of the attainment of the nearness of God and keeps a man away from senseless things. The first thing that a man should do is that he should attain to the pleasure of God and then he should turn to the worldly affairs and pray for them. It should be so because some times the worldly difficulties stand in the way of religious affairs especially when one is immature or has a sort of crookedness—in such circumstances there is every possibility of a slip. Salat also indicates a sort of burning just as the fire produces burning. That is the burning which the prayer should produce. When one finds oneself as if he is dying, then is the time that the prayer can be called "salat".

(Malfoozat Vol VII p-367)

Prayers and acceptance

Just as when the sun is very hot, the clouds appear on the sky and it is the time for the rain, the prayers also produce heat of Faith and the success is achieved. The real prayer is the prayer which has a sort of burning and is offered to God with all the ettiquettes of the prayer. If a man, despite the fact

that he is a human being (and a servant), becomes negligent towards God. He should know that God is also independent, standing in need of none.

Every people (Umma) remains an umma till the time that they pay full attention to God. The root of faith is also prayer (salat). Some ignorant people say: what has God to do with our prayers (which means it does not matter whether we pray or we do not pray). O ye the ignorant people! God does not stand in need of your prayers, but you do stand in need of God paying attention to you. When God pays attention, all the things that had gone wrong are set right. The prayer effaces thousands of shortcomings and it is a means of the attainment of nearness to God.

(Malfoozat Vol VII p-378)

Worldly trials

There are some people whose vigour and zeal vanishes at the slightest worldly trial. It will be of no use to have only this type of people joining the Jamaat; how can they be compared with the Companions of the Holy Prophet, sallallaho alihi wa sallam. The Companions of the Holy Prophet were a wonderful people. They had their wives and they had their children, but even then thousands of them gave their lives for the cause of God. Had they not preferred religion over the worldly things, it would not have been possible for them to sacrifice their lives for the sake of God.

It is said that a Companion of the Holy Prophet had some dates with him and he was taking those dates. He lernt of another Companion being martyred. There and then he started blaming himself as to why he was alive when one of his brothers had been martyred.

This was the state of their faith.

I tell you the truth that the world cannot be tucked with religion. Of course, it can be made possible if the world serves the religion like a servant, but not as a partner. It has never been heard that he who has a sincere relationship with God should be going about begging for his livelihood. God extends His Mercy even to the children of such a person. Then, why do the people condition their faith with contradictory things. Only such people should be considered as members of the Jamaat as according to their pledge of Initiation give preference to religion over the worldly affairs. When somebody moves towards God, with this thing in view, then, God also grants him the power to be what is expected of him.

(Malfoozat Vol. VII p-411)

It's God who works

So far as efforts are concerned they are no more than a children's play. We cannot remove the dirt which is there all over the the world nor can we fill the hearts of the people with perfect love of God. Addressing the Holy Prophet, sallallaho alaihi wa sallam, God says the following about the Companions, may God be pleased with them, in the Holy Quran:

هو الذى ايدک بنصره و بالمؤمنين و
الف بين قلوبهم لو انفقت ما فى الارض
جميعا ما الفت بين قلوبهم ولكن الله
الف بينهم انه عزيز حكيم .

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It was God who granted you His succour and helped you through the Believers, created love in the hearts of the believers—and this love was such that if you had spent everything that is there in earth, you would not have been able to create that much of love. He is All-Powerful and All-Wise The God Who did this thing before, He can do it even now In future also, we place our trust in Him. Anything that has really to be accomplished gets the spirit of the Grace of God blown into it. Just as when a Gardener waters his garden it becomes fresh. That is how God grants fresh-ness and progress to His Dispensation through His Messengers. The Sects which are formed through the planning of the human beings find themselves wrought with dissensions within a few days.

(Malfoozat Vol. VII p-430)

Passing through hardships

The fact is this that human nature is such that it demands heating to keep it straight. God's attribute of being Rab (the one who sustains and develops) demands the perfection of man and so does the humanity of the human beings. That is why one of the factors for this perfection is passing through hardships, trials and tribulations.

The Prophets, peace be on them, who are quite innocent and sacred personage have also to become the target of hardships and tribulations. In fact the hardships that come in the way of the Prophets are such that if others have to confront them, they would not find the power to do so. The enemies rise up against them from all the quarters. Some people torture them with their words, some through the officials. There are some others who incite the nation against them. In short they are troubled in every way and they are thrown into discomfort and sorrow. But inspite of all these things they do not take anything to heart and like the mountains they are not moved in the least. Does it mean that they are great sinners. If anyone thinks in that vein, his thought is nothing but meaningless and vulgar.

(Malfoozat Vol. VII, p-436)

(Translated by Naseem Saifi)

A Missionary Interviewed

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Mr. A. B. Sadiq, Ahmadiyya Missionary for the Netherlands reports that on the eve of his departure for Pakistan after completing his tenure in Holland, he was interviewed by a Correspondent of the weekly *De Post Hoorn*. The Interview was published on the 2nd of October, 1980; it also showed the picture of the Mosque with a clear inscription of La Ilaha Illallho Mohammad ur Rasulullah in Arabic words.

One of the things that was discussed in this interview was the position of women in Islam. Mr. Sadiq explained at length that the rights that are given by Islam to the women are the right for which other women are still struggling.

He also told the Correspondent that it had been prophesied that Islam would become supreme in the world in the latter days and that the time for the fulfilment of this Prophecy had approached. It is only Islam, he further said, that solves problems of the world, be they national or international problems.